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(Die Mängel werden auf Linnaeischen!
Leyst. imphillt!)

H. Eul.

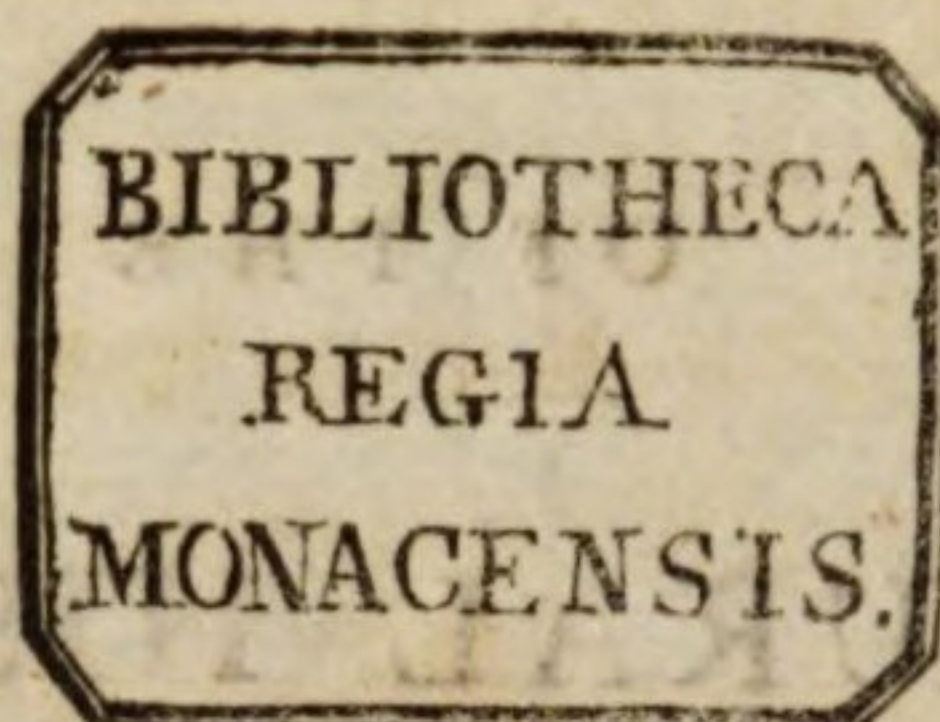
JOHN PHYSIOPHILUS's
S P E C I M E N
OF THE
NATURAL HISTORY
OF THE
V A R I O U S O R D E R S
OF
M O N K S,

AFTER THE
MANNER OF THE LINNÆAN SYSTEM.

TRANSLATED FROM THE LATIN, PRINTED AT
AUGSBURGH.

L O N D O N:

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YARD. 1783.



P R E F A C E,

BY AN

ENGLISH PROTESTANT.

THIS essay is considered as the production of baron B*** of Vienna, who has himself been signalized as one of those naturalists alluded to in the author's preface, and who is sufficiently known in England by the fine collection in natural history which he disposed of to the earl of Bute. The reader may be gratified to learn another circumstance, which is, that this fatirical performance is thought to be patronized by the emperor of Germany, this satire in return facilitating the enterprizes of that prince against the orders of monks.

In translating this book, no design is entertained of encouraging the persecution of papists, either in England, Scotland, Ireland, Canada, or America. God forbid that protestants should take up one of the most odious practices of papists, namely, that of interfering in their neighbour's private concerns with God Almighty. And indeed the true religion would have a poor chance for an extensive increase, if force were the only medium of its propagation, as so many bad religions, and bad shapes of a good religion, have been beforehand with it in the four quarters of the world, of which Europe is by far the least. The true policy therefore for any religion capable of propagating *itself*, and destined for that end, is to engage the temporal powers always to stand neuter in religious contests. This would leave the passage for circulating a prevailing religion always open.

The best way of making converts of the papists in this country, is to induce them

P R E F A C E.

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them personally to regard us, and so to mix with us, that the influence of society may shame them out of their tenets and practices, or at least out of the most absurd parts of them, which being done, we may safely leave them in possession of the other parts. It is not popery that so particularly merits our aversion, as the species of papists that it has usually produced, who having been generally either assisted by the temporal power or oppressed by it, have been placed in the two situations which are of all others the most apt to engender passions destructive to those about them, and to their own characters. Indeed it is observable in those countries where the magistrate takes no party in religion, that protestants and papists are capable of living together in sufficient harmony.

Ridicule being a far more powerful engine for their genuine conversion than persecution (which by recent experience in the case of the emperor's protestant sub-

jects in Hungary, is found rather to hide, than to change the minds of men;) this publication against monks and nuns may have its use at this singular period of revolutions.—And it is to be hoped that no pious person will be shocked with the gaiety of it. Monasteries and nunneries by no means form a part of the religion of Christ himself, or that of his early followers. They are not necessarily a part even of popery, any more than the inquisition is; since there are catholic countries, or at least parts of them, that are absolutely without either; and they are found among other sects whom papists would be ashamed to imitate.—They are also of no use in propagating popery; for sensible travellers know those countries to be often the least attached to their religion, that have the most provisions for being so; and if heretics were to be admitted among them of sufficient zeal and talents, they would immediately have many converts; the reasons

sons for which will soon appear conspicuous.

Monks and nuns among us are often compared to drones among bees. The comparison is forcible, because it reminds us not only of all the articles in which they agree, but in which they differ. Drones agree with these animals in being idle; they agree with them in being buzzing, and having a disposition to thrust themselves into every one's concerns, notwithstanding their idleness; they agree likewise in being stupid; they agree in being fond of rifling the fairest growths of nature, and yet in being found in the most fetid places of retirement, covered with cobwebs and dust; they agree in producing no sweets for society, and yet in devouring the chief sweets of it; and they agree also (at least the more scrupulous Religious agree,) in having their proper uses of sex extinguished.— In other points the comparison fails. Drones have no stings, while the Religious are armed with persecuting stings, like wasps
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and hornets; and drones do not obstruct the industry of their neighbours, while the Religious are in this respect the very opiates to society, in cases even where such industry might contribute to their own personal use. Naturalists, like baron B***, might add to the list of differences, that drones have no offensive smell, are not accustomed to drink, and have flatter * bellies, than carousing monks. So much for this comparison.

There are many strong reasons to be urged why the regular † Religious should be extirpated, even by papists themselves. A few only of these reasons shall be named.

The first is, that they lessen the labourers of society. In Spain and other principal catholic countries, a few only exert themselves, and charity (as it is called) makes it superfluous for the rest to do any

* “—— the round, fat, oily, man of god.”

Thomson's Castle of Indolence.

† So called from following a “rule,” the rule of their order.

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thing besides humiliating themselves before the religious orders. Of course such countries abound in idle beggars, want all manner of conveniences, and have a despotic clergy.—Perhaps a worse objection to these orders is, that they furnish too alluring a means to stifle a nation's activity, by providing for the younger branches of families; parents by this means losing a spur to industry in the providing for such, and the younger children themselves losing their sphere for being industrious. It is chiefly to those very ranks, that are there cooped up in walls, ceremonies, and stupidity, that flourishing states owe their great movement and prosperity. In catholic countries however, where by means of their connections, capitals of money, and capacity, they might lead the inferior people to labour, and induce the higher to protect them, they in fact tend to suppress all industry, and to introduce universally those opposite ideas, but consistent qualities, of pride and contented beggary; whence exertion

tion not only becomes distasteful to the poor, to whom the contagion extends, but unsuccessful also with them, through their ignorance and helpless condition. The restoration in such nations of an intermediate order between the rich and poor, might be attended with the most brilliant and sudden good effects.—It is singular to observe another objection to these orders, which is, that almost all the bigotted catholic countries in which they are numerous, are full of libertinism; to say nothing of more obscure or obscene vices, which one is not permitted to name, but which nevertheless immoderately abound. And how should women be chaste when their religious guides and censors (who have close and frequent access to them) turn their very seducers? In these countries it is, that the younger clergy, upon principles of luxury, might object to a permission for marriage; and if single young women are here often remarkably correct and reserved in their carriage, it must be noticed

noticed that they are kept during their youth in the most unsuspecting ignorance, and are studiously watched by attendant friends. When these mechanical restraints terminate, how often do we discover in marriage the intriguing matron, the varieties of whose favours, at least in the larger cities, generally prevent her progeny exceeding two or three children?—This however is not the whole evil. No countries are more deficient in knowledge and arts, than those that are full of monks, unless powerful incidental causes intervene. Men without rivals and without liberality, grow indolent and opiated, and of course make bitter enemies to those that aim at knowledge; the introduction of which in others, would undermine that deference to themselves, whence spring their prodigious power and revenues. Thousands are the monasteries throughout Europe; yet Europe hardly knows one man of extensive reputation to be computed in each order, in each state, where they prevail.—

Being unhappy and selfish, no wonder that these orders are ill-natured. We chain up brutes by way of making them fierce and furlly; and the same experiment succeeds with man.

The same being that is acknowledged frail *without* the monastery, continues frail when shut up within it. Undertakings that are beyond the tone of human nature must produce disgust or artifice, and as religious novices, are not always voluntary, or determined to the act by religious motives, or apprized of the whole sacrifice they are making, something of human nature must break forth again. A cell is a cell, and not a place of magic; and there it is that the fettered mind, at its moment of solitude, is reminded of passions in the flesh that remain unappeased, of the liberty and variety of action and of society from which it is cut off, and probably experiences its own incapacity or scruples to serve heaven in the way it finds prescribed. With many of the Religious, the chief of
their

their worldly passions find their full indulgence under different forms, ambition being ambition though in a cloyster, and there being the same identity in their other passions and habits; such as pride and revenge, indolence or activity, jollity or luxury, attention to the arts or frivolous reading, or whatever may be the medium or object.—In short there is too much that is human in man, for it ever to be divine; and still more so where the institution for changing it is ill planned, and screened from public view.—As the greater part of those that adhere to the rules of their order *must* feel oppressed by its rules, (and those who do not adhere to them ought not to be held as belonging to the order) these institutions are not to be considered as calculated for *earthly* happiness.—And as little are they for *moral virtues*. Even chastity, which is the virtue chiefly affected, is so little attained, that loose manners and unnatural vices are the frequent substitutes for matrimonial happiness; which
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is not only not illicit in the eye of heaven, but as we daily see, is connected with the most useful virtues, which parents have opportunities of inculcating through whole families of children. Let that impiety then be silenced, which says that public institutions so oppressive, delusive, and destructive, can be at all necessary to heaven.

If an astronomer could draw an inhabitant out of the moon, and make him descend to be a near spectator of this world of ours, which he has so often travelled round, how singular must his prospect be in this particular! A race of beings would discover itself, whom nature had divided into two parts or classes, purposely that they might have a progeny. A sect among them would be found, who deny this to be nature's plan, and affirm her to be best pleased with their separation, as the proper means of mortifying their carnal, and exalting their mental part. If the lunar visitant should ask for examples of this, he might be shewn the fat monk, ruddy
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with the meats and drinks and spoils of life, eluding by a thousand stratagems, the destination of his founders ; and, in the place of mental improvements, he might see large possessions and estates collected, fine buildings and gardens, political intrigues and religious feuds, no arts encouraged that were not of the ornamental kind, no knowledge of God's works, but perpetual recourse to man's sophistry, and in short, no benefits from these establishments, not attainable in a thousand ways far more eligible and innocent.

If the astronomer should mount his guest a little higher, he might display to him those European countries most abounding in religious orders, as countries the most impoverished and despotic ; and if he found a few exceptions, they would be owing to certain relicts of trade, or to former wise establishments, or other incidents, of which the number of these institutions was rather the consequence than the cause.

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But what must be the horror of a good-tempered stranger, upon viewing smoke arising from the burning of a human victim at the altar of these Religious ! “ Why is it, “ cruel inquisitor, that you torture thus one “ of God’s subjects ? ” “ I am persuaded I “ am acting right.” His victim could reply, “ I am persuaded of being right, alike with “ yourself.” “ I will prove it by reasons,” says the inquisitor. “ And could I not “ prove it by reasons also,” replies the roasting victim, “ think you that you would “ find me here your prey ? Mind your “ own affairs with your creator, and be- “ cause I have minded mine with him, do “ not destroy the creator’s works. I am “ his being not your’s. The God that suf- “ fers plants of two kinds to grow upon “ the earth, the God that suffers animals “ to be various, has made the mind of “ man various, and let us each take our “ course. The best test that we can each “ urge for ourselves is our self persuasion. “ The power of burning me is accidental : “ In another country I might burn you. But “ remem-

“remember that under a *merciful* God,
 “that system which is cruel, must also be
 “false.”

Expostulations of this sort have force with every body but an inquisitor or a monk. But it is time to return to the best object of these remarks, which is, to show what are really those present *adjuncts* of *popery*, which popery might do without.— It can we see do without the regular clergy, such as *monks* and *nuns*. We must not use false arguments. Monasteries do not hurt population merely by keeping half a million of people from marrying, while so many millions are so ready to marry if they could find subsistence: They hurt population principally by checking that activity which multiplies food. They hurt society by giving away the products of it to those who furnish no equivalents to serve for its farther accommodation; and they hurt it also by spreading bad manners, leaguering themselves with bad governments, and stifling the necessary rivalry and
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freedom in the sciences and arts. The same religious person who perhaps would almost worship a deceased heathen poet or comedian, will not permit a skilful countryman of his own to bake his bread, or mend his shoes, if a heretic; and yet would give away his wine and oil and corn to *foreign* heretics to gladden their hearts, and receive and use any of their commodities in return.—It would be impertinent however to suppose the regular clergy destitute of worthy members. But let it be remembered, that equal numbers of the same rank would naturally produce a proportion of valuable persons, if left to walk the world at large; and that whatever may be the merit of individuals, the leading features of their societies, are pride, ignorance and envy, luxury and rapacity, with a persecuting, turbulent, despotic spirit; their charity consisting chiefly in distributing about the fruits of the earth, which in protestant countries is equally well done by the means of sale and purchase; that is, by establishing a supply of conveni-

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cies as the proper return for food, to the benefit of the whole.—Monkhood therefore is one of the articles which popery might safely discard.

It might discard also a part of the doctrine of the *pope's infallibility*. The Gallic church, the Venetians, and the chief of the powers of Europe, have fairly set this political weapon at defiance; and if the pope absolves any persons from sin among them, he no longer absolves them from temporal allegiance. It is incumbent therefore on all catholics who ask toleration of protestants, explicitly to banish from among themselves any remnant of this doctrine; for as allegiance to a foreign prince is repugnant to the ideas of all societies, it will always furnish a pretext for their own persecution. It is diabolical to say, that faith is not to be kept with heretics; because even heretics are men, and moral truth is necessary for the peace and safety of *men*. Such positions are useful only in a moment of power: When the scene alters, injustice is found

to be as much a *reciprocal* law, as justice itself.—In truth there are few papists who believe this infernal doctrine in its full extent, where any advantages for education subsist; which should induce the papist to disclaim a doctrine he probably does not give any ear to, and the protestant to allow education to every papist submitted to his power.

Celibacy in the secular clergy is another practice, that is not fundamental. Many papists have themselves thought this circumstance open to change, and it greatly imports the reputation of their clergy that the change should take place. Sons are relations quite as reputable as *nephews*, and virtuous wives of their own, more decent than proselytes made of the wives of others. In this country we find that matrimony has not half the evil effect upon bishops that *preferment* has, to which no catholic bishop has ever yet objected.—In short, the great rule in human affairs is, to leave a vent to mortal passions, and not ask too much from man.

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The *inquisition* even by the confession of papists themselves, is not an indispensable ingredient in catholic practice. Let those who think so, suppose Christ living, and after picturing the parable of the good Samaritan, or the house with *many mansions*, let them suppose him turning round and beholding a set of inquisitors and victims marching towards a lighted pile. One cannot speak in the place of one inspired, but these would be the feelings of a disciple: The scene would remind him of Christ's own cross, the inquisitors would seem high priests and Pharisees, and he would incline to throw the inquisitors upon the pile instead of the victims. Even Christ himself might say, "Inquisitors, I *know* you not." How happy had man never known these wretches, who have introduced the fires of hell upon earth, and who though perhaps themselves among the worst of men, yet pretend to judge those whom God and Christ would pardon! In short, when one contemplates the political,

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cal, as well as the religious mischief that they commit in a nation, one is inclined to think that they are as great a scourge to their own people, as to heresy itself.—The faggot however is only persecution in excess. Every oppression under pretence of religion is an act of inquisition, injurious to politics, and execrable before God and man. Can the Deity approve of persecution, when it fills the persecutor with crimes and passions, more odious than heresy itself?

There are various other particulars in the Romish religion like the foregoing, which it might surrender without injury to its essence. Papists themselves have in some cases been wise enough to discourage *holidays*, which serving for nothing so little as devotion, and especially towards the prime divinity, should no longer be lost to profitable labour.

An *unknown tongue* necessarily implies an unknown religion, and this again an interpreting despotic priest; who is more fatal to human prosperity than a thousand heretics,

heretics, by whom the peace of the *laity* is rarely disturbed, unless in consequence of persecution. It were therefore to be wished that every state used its own translation of the bible.—The same remark applies to the language of their *prayers*. At present the clergy conduct the whole dialogue in this religion : They interpret for the Divinity, and they interpret for man, and faithfully for neither. Can any thing however be more assuming ? Why did not Jehovah and Jesus speak heretofore in Latin, and why was there ever a gift of tongues, but for the plain reason, that *revelation* (by the very term of it) implies that it was meant to be *understood* ? It seems that hieroglyphics and mystery first made their appearance among Ægyptian forcerers : How natural then from this disguise of the Romish clergy, to suspect them, if not of sorcery, yet of a stupidity that fears the light. Perhaps this singular stratagem in the Catholic religion of using an unknown tongue, is of all others the fittest for proving, that men may too easily

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sily be made back again into brutes, by the machinations of men. “ But beware, “ short-sighted priests, lest you become a “ prey to your own inventions. You un- “ derstand nothing yourselves, merely in “ consequence of not suffering others to “ understand. But remember that your “ disciples are now walking by the rays of “ other lights, than *yours*. In your pre- “ sent state, you are expensive machines in “ society; and without you reform, and “ become useful, your brethren will learn “ one of two things, either to make you “ do with less mummary and expence, or “ they will apply to others to serve them.”

There is another particular which seems unnecessary to popery, because it is unnecessary to any religion; which is, *that of supposing itself the only mode of salvation*. From this doctrine however originates that modest, tender care for one's neighbours, which leads a monk to cut the throats of those who seek any other line of salvation. But the Deity does not thus lay a trap for men: He did not make so many myriads
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of them, only to punish and destroy them : And the inhabitants of China, India, Turkey, and nineteen twentieths of the globe, may still be saved through virtues adapted to their state of knowledge, notwithstanding the papist is vain and cruel enough to think, that he alone can procure notice from the Almighty. From the darkness of many speculative doctrines, it is evident that the Deity wants pious practisers, rather than minute believers ; and that he means us to have religion rather for *our* sakes, than his own. But at all events, the religion that teaches what is detestable, can never be divine ; and even Christianity could not be divine, if it taught us to oppress mankind, in cases where the Deity did not dictate the instance for so doing in person. And least of all should *that* Christian venture to persecute his neighbour, who has not permission to read his own bible to learn what is taught in it. But it seems that those who understand their own concerns the least, are usually the most ready to invade the concerns of others.

Confessors are so immediately woven into the practice of popery, that a tone of caution must be observed with respect to them. It is not however to confession, and spiritual reproof, and the like, that we can form objections; the only doubt is with respect to priestly flattery, and the power of pronouncing absolution by frail or ignorant men.

Any fundamental reform in the Catholic religion will certainly include the doctrines of *dispensation*, *human mediation*, and *works of supererogation*, since nothing can be more injurious to the purposes of morals, than that sinners should be excused from their basest vices and covered with foreign merits, by means of a paltry piece of money or legerdemain. Unfortunately the present Catholic religion, in order to secure to itself followers, accepts of *rites and amulets* instead of virtues: With a view to revenue, it makes compensation for sin *pecuniary*: From its present absurdities, it is induced to encourage *stupidity* in its own votaries, and *persecution* towards other persons; and
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as temporal power alone can uphold such a system, it is generally a sure friend to *despotism*, with whom on various accounts it makes a common cause.

This situation of this celebrated religion gives great encouragement for some sectary to arise, that steering a middle and successful course, shall strip it of its unnecessary and adventitious errors; and confine it chiefly to its creeds, its principal sacraments, its symbols, and its secular clergy. A wise Catholic prince would support such an advantageous attempt with all his influence. And if he were really a wise prince, he would see that despotism was not necessary to his happiness, scarcely so to his passions, and clearly not to his permanent grandeur, since it spoils his subjects, who in these times are to be the only means of his grandeur. But if the prince is really smitten with this sordid vice, there are sovereigns who will teach him that even a protestant may be despotic.

To assist the views of a wise prince, a scheme follows for annihilating the orders

of monks and nuns in countries of the fiercest bigotry, with scarce a murmur, and which from its efficacy and simplicity may fit the grandest legislator. It is to distribute separately among the individuals of the religious houses, that wealth of which they have now only a joint use for life. The prince who does this, must add to it the power of disposing of this share by testament to relatives, friends, and pious persons specified by *name*, but not to any general, corporate, or entailed uses whatever.—Ought the prince to retain for himself any part? This is a local question, which at the moment of the event will probably be imprudently decided. Certainly without retaining any thing, the prince will be no *loser* by the arrangement; certainly his disinterestedness will acquire him confidence, success, and personal safety; and certainly princes of every description will find that the wealth of their people will ultimately become their own.—There are purposes however for which a prince ought to make a reserve. He ought to reserve
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something for those *designed to belong to these orders*, but the amount should be moderate; because the candidates will probably have youth on their side, and the wealth of the regular clergy upon being put into circulation, will not return to the great people who gave it, but to those ranks chiefly that now enjoy it; and consequently younger children and middling people will have the same chances of provision as in other countries. The prince should make a second reserve for the *mendicant* regular clergy, because reforms are generally tranquil, when the whole body of those that are incumbents and interested are immediately satisfied. And lastly some temporary reserve should be made for the *poor*, who, by the prince's operations will lose their daily gratuitous supplies; in addition to which assistance, they must immediately be provided with simple objects of employment, and foreigners be introduced (who besides paying taxes, will in an age or two become natives) to teach to the whole country that industry

industry and ingenuity, of which probably it has hitherto had none or few examples.

This done, the prince in less than twenty years may find his dominions in a state of considerable improvement. Other schemes to get rid of this incubus, (the regular clergy) will probably be dreamt over for twenty years, and the country at last be found as far from relief as ever.—May God then speed this holy work!

This preface will now conclude with a remark upon itself.—The book which it precedes will naturally be read before it, by the wit, the traveller, the picture-lover, the antiquarian, the ecclesiastic, and even the serious politician. But gaiety alone on these subjects might be thought deficient without argument, as argument would probably be inefficacious without gaiety; and though both methods may not succeed at the same moment and in the same instance, yet perhaps on the whole the one may not impede the influence of the other. At all events the writer of this preface had these
objects

objects in view: To prevent, as far as his influence can prevent, a tendency to persecution in these countries, upon reading the present stigma on the popish orders of regular clergy; to spread ideas also that might be useful in promoting the reform or abolition of these orders in *old* catholic countries; and to warn against the introduction of these institutions in new countries, such as America and Ireland, where the Catholic religion may soon meet with a new existence or indulgence.—Instead of these absurdities, valuable places of education should be established in each, which may prevent their papist citizens from going into foreign parts to renew in themselves all the follies of their ancestors, and take up attachments to other countries to the weakening of that, which they ought to feel for their own.

And let no Englishman be alarmed at this doctrine of innovation. Some of our own bishops are at this instant said to be acting upon a similar plan. They are recommending,
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as we are told, to the clergy in their dioceses, to prepare the people of England for an alteration in the form of the common prayer; being probably wisely persuaded that an established form does not mean a form that is *immutable*, but simply that there shall always be *some* form established by law; that form to be regulated as heretofore by the heads of the Church according to the lights of the times.

E R R A T A.

Page 7. line 4. read Monachology.

20. l. 25. for "hints" read "hunts."

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The authority of LINNÆUS (*de Noxa Insectorum*), may be brought in aid of this attempt.

“ I AM exceedingly happy,” (says this great naturalist) “ to perceive in my own country, that, among other studies, the attention of many has been excited to labour with me in the seeking out and describing the different species of *insects*,” (as for example, *Monks*). “ And, unless I am deceived by the flatteringness of the prospect, I foresee, that we shall hence be made to acknowledge, even in the most abject things, the finger and most wise contrivance of the supreme artificer. And when we shall have thus been excited to discharge with reverence and adoration what we owe to our creator, I believe the student who diligently attends to the relation which all objects have with each other, may discover remedies which

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“ may

“ may be successfully opposed to the various
 “ noxious qualities of insects” (such as Monks).
 “ A hope might then arise, that as in other
 “ presents of the divine munificence, so also in
 “ the different kinds of insects” (Monks),
 “ they might be applied to certain ends and
 “ purposes, which, if they could be every
 “ where discovered with equal success, might
 “ convince us, that in the universe of created
 “ beings there is nothing noxious.”

THE
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SINCE the time in which, cleared of the sophisms of the Peripatetics, and the infantine dreams of the middle age, philosophy was restored to that original splendour which becomes her as the mother of every art, the science of natural history has also made the greatest advances. Men of the most elevated abilities, influenced by a love for this inexhaustible science, have cultivated it with acuteness, purging it from the fables of ignorance, and the obscurity of pedantry. Omitting none of the various classes into which nature has distributed herself, they have accurately ex-

mined every different substance, whether growing upon the surface of the earth, or fixed in her bowels; and scrutinizing these obscurer subjects with united efforts, they have communicated their discoveries from time to time to the literary world. Having thus illustrated philosophically the bodies which nourish, protect, or heal us, there seems to be scarcely any branch of natural science that has been left uninvestigated; and the general harvest being thus collected, nothing is left for succeeding authors but to glean the field.

I should deviate into a beaten subject, were I to attempt an account of those who have deserved well of us in the study of nature, by collecting, defining, and discriminating her entire system, treating of particular classes, or of one kind of bodies, especially organized bodies. One thing, however, courteous reader, I cannot conceal from you: that when I felt myself from my tenderest infancy not merely attracted, but even impelled to the study of nature, it seemed to me, that almost the whole matter that her works afforded was exhausted, and scarcely any thing was left upon which we had not a complete dissertation. At length, by I know not what fortunate event, I was led
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to recollect the memorable saying of Solon,
 "Know thyself."

Struck with this golden sentence, I pursued more attentively the study of the human species. I compared the various anthropomorphitical kinds with man. And lo, unlooked for chance! I discovered a genus entirely new, which might connect man, the most perfect of created beings, more closely with the ape, the most stupid of animals, and might thus fill up this great hiatus; I mean the monk: a genus most unlike the human, yet belying the human form.

I am far from accusing those who have professed the science of natural history of inattention, for leaving the genus of monks, which was continually before their eyes, to this very day unexamined, inasmuch as the human countenance and figure which the monk bears, might easily excuse their mistake. And the ignorance of such upon any particular subject may easily be pardoned, whose science upon all subjects has been so much acknowledged. I cannot however avoid, with all modesty, applauding myself, that at length, by my study and exertion, a new and boundless field has been opened, in which the students of nature
 may

may expatiate, and call forth all their industry; and that I have found so happy an occasion of enlarging the stock of natural science, and extending it to the utmost of my abilities. Indeed, I am far from assuming so much to myself as to imagine, that I am the man who shall exhaust this subject, and shall reduce the innumerable army of monks into a regular system; particularly since the genuine characters both of genus and species must be brought to light, and all those things be collected, which any wise tend to discriminate each species from another, before this can be said to be effected. And indeed this can never be done, till all the students of natural history throughout the world, shall have reduced, with indefatigable diligence, the monks, known to, or casually observed by them, to a perfect system*.

Mean-

* If the whole hierarchy were to be arranged after the method which Linnæus has pursued with respect to animals giving suck (*mammalia*), I apprehend the monks are to be classed among *brutes*. But the writer ought to be furnished with the clue of Ariadne, who should extricate himself with success from this labyrinth. Perhaps, the genus of monks is to be distributed into three families; or into the monks eating flesh, eating fish, and eating vegetables.

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Meanwhile, till the students of natural philosophy, excited by my exhortations, shall turn themselves to the study of Monkhood or Monochology, I have attempted to trace out a sketch

The characters of the different species are to be taken from the head, the feet, the tail, the hood, and the covering.

The *head* is either hairy, or bristly, or shaved. It may be distinguished into the hemispherical hair, the chaplet of hair, and the furrowed hair. The chin is either bearded, or not bearded.

The *feet* are either entirely covered, covered only in the sole, or bare.

The *hood* is either versatile, or flexible, or inflexible. It is also either peaked, or funnel-formed, or with a drawing string. It is either short, or long, or with a point either blunted, or sharp, &c.

The *tail* is either naked, half covered, or covered.

The *covering* is a vest and tunic, in which may be distinguished the kind of cloth, the colour, and whether wide or close. The scapulary may be wide or narrow, loose or bound, without corners, or fan-tailed. The collar, sewed to the tunic, wide, close, or none at all. The scutum, or appendix to the hood, may be noticed as behind, or before, and as to its figure. The sleeve may be of equal width throughout, narrow, wide, or hanging. The cloak long, short, gathered, or smooth. The inner coverings, a shirt, a waistcoat, &c. The belt wide, cylindrical, of skin, of wool, of linen, knotted, &c.

Let

sketch of the history of this animal after the manner of Linnæus, which, with all humility, in this specimen, I offer to the courteous reader. Nor will my labour be thought useless or premature, if it be recollected, that the princes who formerly employed themselves, though in direct opposition to the œconomy of nature, in exterminating, by hunting and poaching, various noxious animals, such as the wolf, the hawk, the ostrich, have at last turned all their attention to the extirpating the species of monks so noxious to the human. The writers of our age, who have hitherto omitted nicely to discriminate these perishing species, will therefore probably be accused by posterity of the utmost

Let there be also observed the *cry* or voice, whether melodious or harsh; singing or whining; guttural or nasal; clamorous or muttering; plaintive or mirthful; grunting or barking, &c. The *gait*, whether slow or hasty; indolent or firm. In short, the *carriage* of the whole monk, whether austere or amorous; rustic or graceful; grave or gay; natural or hypocritical, &c. The *manners*, the time of howling, of sleep, of infancy, the employment. The diet and the drink, the smell, the place of habitation, the metamorphoses; the mongrel kinds, for example, the Northern drudge; the variations under different climates. Let there be added, the history of the species, its original, its destruction, and the difference of sex,

care-

carelessness. Posterity must labour in vain to distinguish from each other, and to denominate by their proper name, the monks, whose figures may probably be preserved in painting or sculpture, when they shall want the unquestionable characteristics of each species, and be confined to the vague and fluctuating descriptions which may have been casually noticed by contemporary writers.

To these hints I have nothing to add, and if I had, I should beg to be excused, lest I should exceed the proper limits of a preface.

Given at Augsburgh,

Dec. 28, 1782.

[9]

AN
EXPLANATION
OF THE
TERMS OF MONACHOLOGY,
AND OF THE
PLATES ANNEXED.

PLATE I.

- Fig. 1. The hairy head, with a bare spot on the top.
2. The bristly head, furrowed with a narrow chaplet.
3. The shaved head, with the hemispherical tonsure.
4. The shaved head, with a hairy chaplet all round.
5. The shaved head, with the chaplet of hair broken.
6. The veil of the female monk.
7. The veil drawn over the face.

Fig.

Fig. 8. The versatile hood.

- a. The versatile hood drawn over the right shoulder.
 - b. The hem of the versatile hood gathered, and its gibbous appearance behind.
 - c. The back front of the hood with a blunted point.
9. The flexible hood.
- a. The wider flexible hood.
 - b. The more scanty flexible hood.
 - c. The flexible hood of the cloak, drawn over the flexible hood of the tunic.
10. The scanty stiff hood, with small scales.
11. The inflexible hood, with a drawing string.
- a. Let down.
 - b. Drawn over the head.
12. The inflexible hood, funnel-formed.
- a. Drawn over the head.
 - b. Let down.
13. The scutum, or appendix to the hood in front, a little rounded.
14. The back scutum with a right angle.
15. The back scutum with an acute angle.

P L A T E II.

- Fig. 1. The inflexible peaked hood.
2. The back scutum, tongue-formed.
3. The sleeve of equal width throughout.
4. The sleeve of equal width throughout, folded, or turned back.
5. The narrow sleeve.
6. The wide sleeve
7. The hanging sleeve.
8. The sleeve a little hanging.
9. The narrow scapulary, or breast cloth.
10. The wide scapulary.
11. The scapulary without corners.
12. The scapulary marked with the sign of a cross.
13. The fan-tailed scapulary.
- a. Before.
- b. The back fan-tailed scapulary.

P L A T E III.

- Fig. 1. The cylindrical belt, or linen girdle with three knots.
2. The cylindrical belt, or linen girdle with five knots.
3. The

3. The leathern belt.
4. The woolen belt.
5. The tail with breeches.
6. The tail half covered.
 - a. The covering of cloth.
 - b. The covering of linen.
7. The shoe of the covered foot.
8. The sandal of the half covered foot.
9. The leathern clog.
10. The wooden clog.
11. The wooden sandal,

THE

T H E M O N K.

D E F I N I T I O N.

AN animal inimical to man; hooded; howling * by night; thirsty.

D E S C R I P T I O N.

The body of a monk is two-legged, and erect; his back is bent, and his head sunk between his shoulders: He is always hooded, and covered in every part, if you except, in certain species, the head, the feet, the hands, and the tail. In other respects, he is an animal greedy, stinking, filthy, thirsty, slothful, preferring hunger to labour. At the rising and setting of the sun, but especially in the night,

* Those who have heard the monks perform their public services by day or by night know, that the expression of howling exactly fits them.

the

the monks flock together, and when one begins, they all set up a howling: They all run together at the sound of a bell: For the most part they go two and two. They are covered with wool. They live upon what they find or steal. They imagine that the whole world was created purely for them. They copulate in secret, and employ no previous ceremony. They expose their young. They are inimical to their own species, and attack their enemy by surprise.

The other sex differs little from the male, except that they have the face always covered: But the female monk, or nun, is more cleanly and less thirsty: She never goes out from her den, which yet she clears from filth. The younger nun is sportful, she seizes every thing she can lay hold, is curious and prying, and salutes the male with a nod. The elder nun is given to ill-nature and biting; when provoked, she opens her mouth, and keeps her jaws in continual motion. The nuns, when called by any one, cry, *Ave*. When permitted, they chatter altogether, and upon the ringing of a bell, they break off abruptly, and are silent.

D I F F E R E N C E.

The man speaks, reasons, chuses : The monk is sometimes dumb, is destitute of reason and choice, and is governed entirely by the will of another. The man carries his head erect:

*Os homini sublime dedit, cælumque tueri
Jussit, & erectos ad sidera tollere vultus.*

But the monk carries his head depressed, and his eyes are fixed upon the ground. The man in the sweat of his brow eats bread: The monk grows fat in indolence. The man dwells among his species : The monk loves solitude, and hides himself, a nocturnal animal. From whence it follows, that the monk is a genus of animals giving suck, distinct from the man; a middle link between the man and the ape, with more affinity to the latter, from whom he differs very little in his cry and manner of living. *Simia! quam similis turpissima bestia vobis!*

U S E.

An useless burden to the earth, born to consume its fruits.

I. THE

I. THE BENEDICTINE MONK.

The Benedictine monk is without a beard: His head shaved, bristly, and furrowed in a circular line: He has shoes on his feet, and his tail is covered: The covering of his body is a black wool reaching down to his feet: His hood is flexible, rounded, and wide: His scapulary is pendulous, simple, and of the breadth of his belly: His collar is stiff, with a rim of white: His belt is broad, and of the substance of wool, or of velvet: His cloak is black, and hanging down to his heels. His inner coverings are for the most part black; his shirt somewhat projecting from the bottom of his sleeve, which is narrowed at the wrist.

The *gait* of the Benedictine monk is graceful, of slow step, and his head a little depressed.

He howls three or four times in the day, and at midnight; sometimes at the first crowing of the cock, with a sound that is deep and solemn; he then covers himself with a tunic plaited in large folds, wide, and with capacious sleeves; but his head is covered with a quadrangular bonnet.

D

He

He is voracious, and rarely fasts: At four o'clock in the afternoon he is thirsty, and meets with others of his species to drink. He is tormented with the cursed lust of gold; he is insatiable in the acquisition of money, and he hides it in a chest. Some species only vegetate, others are fond of study; for instance, the congregation of Maurus in France.

When he goes out, he lays aside his hood*, and fastens his scapulary with his belt; his head is defended against the injuries of the weather with a double bonnet, ornamented with a crest.

The female of this species covers her head, her forehead, and her cheeks, with a veil, white within, black without, and her breast with a white handkerchief.

The variations of each sex are infinite. They must be described by the natives of the different climates, their exact discriminations being unknown.

He lives among hills. He is a stranger in cities.

* This animal may be considered as the point of union between the secular churchman destitute of a hood, and the hooded monk. In the chain of nature every link is complete.

He

He follows the rule of Benedict, the progenitor of the monastic species in the west.

2. THE DOMINICAN MONK.

The Dominican monk is without a beard : His head is shaved, with a chaplet of hair, broad and unbroken : He has shoes on his feet, and his tail is covered : His tunic is white, and of a wooly texture, with a belt of the breadth of three fingers : His hood is versatile, gibbous about the neck, the hem gathered, and blunted at the point : The appendix of the hood, or the scutum, the front is rounded, the back is pointed, with a longitudinal seam dividing both these scuta : His sleeves are of equal width throughout, and folded back : His collar is white, and scarcely visible, especially when a large and fat chin hangs over the trunk of the body : When he goes out he is covered with a long black woollen cloak, with a black hood and scutum, back and front, covering an inner white one. His inner coverings are for the most part white : The sleeve of his waistcoat is close, and projecting beyond the wide sleeve of his tunic.

The lay brothers are without a cloak ; they never lay aside the black hood and scapulary.

The *gait* of the Dominican monk is hypocritical; his carriage is amorous, and his countenance deceitful. He barks at midnight, with a hoarse and unpleasant voice.

He is distinguished by the acuteness of his scent, smelling out wine and heresy at a great distance. Devouring every thing, he is always hungry. The younger of this species go through a probation of fasting. The old ones, banishing all employment and all thought, indulge their palate, nourish themselves with succulent meats, sleep upon down, go to bed drunk, rise very late in the day, and are much attached to the flesh of swine, that all they eat may be converted into fat, and that their own substance may attain the nature of bacon. Of consequence they always carry about with them an infinite belly. Enemies to the vow of chastity, they rush headlong to indiscriminate venery.

A species most inimical to human kind and human reason, and in the formation of which, nature seems to have been somewhat negligent. He espies his prey from a distance, he often hints it by the direction of others, he obtains it sometimes by cunning, and sometimes by main force; he drives it upon a pile which he

has previously lighted; the pile is then surrounded by a whole troop of these animals, who insult over the streaming blood of the panting sufferers, and the various tortures of their miserable prey, applauding themselves with horrible howls and execrable barking, and finally dividing among themselves the spoils of the victim. We are told, that the inquisitor general is of all these species the most barbarous, and that he kills his prey merely by looking upon it. The most noxious are found in Spain, Portugal, and South America. But ours are by no means destitute of venom, which becomes deadly when they are transported into a warmer climate. Nature has endowed them with the property of changing the appearance of their skin, now appearing of a white, and now of a black tint, that under this concealment they may be the more terrible. The beneficent creator has given rulers to the human species, who, lest these animals should be too fatal, might either exterminate their species, or by the employment of certain charms, might render them innoxious.

The Dominican nuns differ little from the male, except in the wearing a white veil, and being a little more gentle in her carriage.

The

The Dominican monk follows the rule of Dominic, a native of Spain, who first by the consent of the chief priest of Europe, destroyed the human kind by fire; and lest the species should be wanting who might exercise this mischievous employment, instituted in the thirteenth century, an order of monks teaching religion by fire and sword.

The symbol of this species is a mad dog, grasping a lighted torch, and threatening racks, tortures, and death.

3. THE CAMALDULAN MONK.

The Camaldulan monk has a long beard stretching down to his breast: His head is shaved, bristly, and furrowed in a circular line: His tail is covered: He has shoes on his feet, with wooden soles: His tunic is white, of patch work, coarse, and flowing down to his feet: His hood is rounded, and flexible: His sleeves are of equal width throughout, and wide: His scapulary is of the same length as his tunic, and bound about with a coarse white belt: His collar is close, and sewn to his tunic: His cloak is white, wide, and embracing his whole body even to his feet. His waistcoat is woollen,
and

and is worn instead of a shirt, with a prickly hair cloth sometimes, scratching his back.

The *gait* of the Camaldulan monk is austere, and his step slow.

They howl in a body, seven times in the day, and at midnight, with a sound that is guttural, deep, and long winded. At home he is silent. He is said to employ himself in contemplation. He vegetates in indolence, and very rarely goes out.

He lives upon fish, eggs, and vegetables. Upon fast days he smears pulse and corn with oil. He drives away thirst with wine.

When he goes out he puts off his wooden sandals, and puts on shoes.

The lay brothers are bound about with a thong.

The female does not differ from the male, except in her having her head veiled.

This animal lives in mountains overgrown with wood.

The Camaldulan monks follow the rule of Benedict, according to the prescription of one Romualdus, who dreamed, that he saw monks dressed in white tunics ascend by a ladder into heaven, and admonished by this celestial vision, he changed the black covering of the Benedictines

nedictines for a white one. This species became extinct in the provinces of the Austrian monarchy in the year 1782.

4. THE FRANCISCAN MONK.

The Franciscan monk is without a beard: His head is shaved, and with an unbroken chaplet of hair: He has sandals upon his feet: His tail is half covered: His tunic is of patch work, and brown: His hood is flexible, shallow, and with a drawing string: The appendix or scutum, has the front a little rounded, the back triangular, and falls below a white linen three knotted cord, which goes twice round his belly: His sleeve is of equal width throughout, and large enough to hang over his hands: He has no scapulary: His cloak is brown, reaching a little below the anus, and fastened with an ivory button about the breast. His waistcoat is of patch work, which he wears in the room of a shirt, and which irritates his skin; there is fastened to it a patch work flap that hangs over his buttocks, and reaches nearly to the joint of the knee.

The *gait* of the Franciscan monk is unpolished, and his step measured. His tunic is
every

every where filled with bags and pouches, which he stuffs with eatables: It has pouches under the arms, in which he sweats his tobacco; about his breast, and these are filled with pitch; in the sleeve, and in this he puts his girdle. He smells like a goat. He has much contempt for gold and silver, and takes care of nothing but his belly, which he replenishes twice a day with fish and flesh. He ruminates all day in indolence. In the practice of the trade of a beggar, he pulls off his hood, and offers tobacco to his benefactors. He transmutes, by a miraculous process, little images, triangular bits of paper, amulets, and other useless toys of this sort, into wine and food. He fights with those of his own species, and not unfrequently kills his enemy un-
 awares.

He howls very often by day, and at midnight, even till dawn, with a voice most astonishingly loud.

The corporal strength of the younger of this species, goes through a probation of one year. A spurious kind, which is called Hybernal, bestows some attention upon cultivating the faculties of the mind.

E

The

The Franciscan nun covers her head with a black veil : For the rest she imitates the male.

The variations of the imitators of this order are innumerable, obscure, and differing in manners, covering and gait.

He dwells in cities and towns.

The genuine species is also immortal, if we may believe the founder of the order, who, imagining himself inspired by the Supreme being, prophesied, that the human kind should first perish before this species ; unless indeed the œconomy of nature should be disturbed, and by the annihilation of a particular species of bugs, the chain, by which the whole order of creation is preserved, should be broken.

The accounts of this species that have been handed down to us relate, that the first object of the attention of Francis, was to make a certain hog his associate. For Francis, being at a loss by what argument he should persuade Innocent the third to approve his method of living, saw a sow rolling herself in the mud, influenced by whose example, he also immersed himself in the same receptacle, and then, deserting his companion, presented himself covered with filth before his Holiness, who, prevailed upon by this mark of his piety, bestowed

ed his gracious benediction upon the rule of Francis about the beginning of the 13th century. From hence it appears, how possible that is, which has heretofore been esteemed a paradox, that even Minerva should be instructed by a sow.

5. THE CAPUCHIN MONK.

The Capuchin monk, has the chin, the cheeks, and the upper lip bearded : His head is shaved, with a chaplet of hair broken at the forehead : He has sandals upon his feet : His tail and his neck are naked : His tunic is brown, and made up of small pieces of thread-bare rag sewed together, in a double fold over his belly : His hood is flexible, long, pointed in the vertex, with the sharp point downward, and funnel formed : His sleeves are large, and of the same width throughout, covering his hairy arms : He has no scapulary : His belt is a white linen three knotted cord : His cloak, in which his back, his belly, and his hands are contained, breaks off short at the anus. He has no inner coverings,

The *gait* of the Capuchin monk is despicable ; his step indolent ; his visage sour, and

very like that of the fatyr ape. He scatters round a stinking smell. He hides and keeps every thing in his hood, and the pouches under his arm-pits. He lifts up the flaps of his tunic, and urines, and exonerates without ceremony, wiping his tail with the end of his belt. He easily bends his back, and prostrates himself upon the earth at the nod of his master. He will not touch gold or silver. He employs himself in hunting lice with which he is pestered, but which he does not kill: He fights, however, with those of his own species. If you put him in a passion, you may sooth him again by stroking his beard, which he cultivates with indefatigable industry. He howls at particular times of the day and night, with a nasal and unpleasant voice. He eats and drinks every thing. He is often silent, but never thinks. When he is hungry, he goes out and begs for food. He sleeps upon straw.

The Capuchin nun wears a veil, that is black without, white within, and has a drawing string: Her neck is naked, and her breast fortified with a white handkerchief.

The younger of this species go through a probation of one year, in heaving wood, scouring utensils, and gently sweeping away trash,
that

that it may be discovered for what their abilities are formed, and to what they are unequal.

The *fratres tertiarii* have a bristly head, and a ghostlike appearance. They are but a kind of mongrel species, and are without a hood.

This animal lives in towns, and even intrudes himself into cities.

He is the offspring of Francis, reformed by Matthæus Bassus.

6. THE BAREFOOTED AUGUSTINE M O N K.

The barefooted Augustine monk is without a beard: His head is shaved, with an unbroken chaplet of hair, and is covered with a black, round, five-fold bonnet: His tail is half covered: His neck is naked: He has sandals upon his feet: His tunic is black, and of patch work, pretty wide, and bound about the loins with a black thong, the ends hanging loose from the navel below the knees: His hood is inflexible, shallow, and with a drawing string: The scuta have the front rounded, but the back sharpened into an acute angle: His sleeves are of an equal width throughout, and turned back at the hand: His cloak is black, and reaches

reaches down to his thighs. His shirt is woolen.

The *gait* of the barefooted Augustine monk is shambling, and his step tottering: His face is carbuncled. He sings sometimes in the day, and at midnight, with a melodious and lofty sound. In the day time he becomes sluggish, between indolence and drunkenness. He keeps the wardrobe of the princess of Wien highly perfumed.

He lives upon flesh: He is tormented with an insatiable thirst, but being troubled with an hydrophobia, he cannot drink water; and as soon as he has quenched one dry, burning, miserable thirst with draughts of claret, another thirst springs out of its ashes. Lulled asleep with wine, he dreams of more. He sings with infinite alacrity of the budding vine.

The passion of love being blunted by uninterrupted drinking, he is not much given to venery, and neglects the other sex; of consequence, the cloysters of nuns of this species are rare, there being no nuns in Germany that bring forth grapes.

He dwells in towns and villages bordering upon forests.

He

He follows the rule of Augustine, reformed by one Thomas, a Portuguese, in the 16th century.

7. THE TRINITARIAN MONK.

The Trinitarian monk is beardless: His head is shaved, with an hemispherical tonsure: He has sandals upon his feet: His tail is half covered: His tunic is of patch work, white, and bound about with a black thong which projects a little beyond the edge of the scapulary: His hood is flexible and white, with the scuta, the front short and rounded, but the back longer, and with an acute angle: His scapulary is close, shorter than the tunic, and spotted: His sleeves are of equal width throughout, and folded back: His cloak is brown, and falling down to his thighs, with a brown hood covering the white hood of the tunic: His scapulary, and the left side of his cloak are marked with a cross red and blue. His shirt and flap are woolen.

The *gait* of the Trinitarian monk is solemn, his step quick, and his visage exotic. He makes a noise at midnight with a dissonant and unpleasant voice. At home he eats fish. Without

out the cincture of the monastery, he goes over the water as soon as he can without wetting his feet. He eats every thing, particularly the intestines of animals, from whence he has obtained the name of tripe eater. He has a violent appetite for human flesh, employing himself in the marketting of men. He robs the Europeans, and disposes of his prey to the pirates of Africa and Asia for the purchase of slaves. Those that are brought out of the East wear old age, that is, a beard.

After the manner of merchants and pilgrims, he has no wife of his own, (unless perhaps in the hot climate of Spain,) but uses that of another. The Trinitarian monk puts the husband, under whose roof he lodges, in mind of the stag with large horns, which was the constant companion of the progenitors of the species, John of Malta, and Felix de Valois, and admonished them of every impending danger. These fathers, by the advice of the stag, separated their followers from the other species of monks, from whom they already differed in their manners and way of living, and collected them into a flock by themselves in the 12th century.

He is a beast of passage, and winters in cities.

8. THE CARMELITE MONK WEARING SHOES.

The Carmelite monk wearing shoes is beardless: His head is shaved, with an unbroken chaplet of hair: He has shoes upon his feet: His tail is covered: His tunic, is of patch work, and brown: His hood, is flexible, and wide: His scuta, have the front short, rounded, and the back, triangular, with a point reaching to the anus: His collar, is of patch work, and brown: His sleeves are of equal width throughout, and wide: A black thong is tied about his navel below the scapulary: His cloak, is white, woolen, and of the same length with the tunic, with a wider hood, and white scuta, back and front, covering all the appendages of the other garment. His shirt is linen: His waistcoat is of patch work.

The *appearance* of the Carmelite monk wearing shoes, is robust; his countenance hale; his forehead impudent; his shoulders broad; and his step firm.

He is fattened with flesh. He howls night and day with a shrill voice.

Being lusty and a bruiser, he is fond of brawls and quarrels, and prone to the com-

F

mencing

menacing disputes with the monks of his own species. It is dangerous to have any thing to do with him when he is provoked. But he also loves nocturnal brawls and the battles of Venus. He is distinguished by the size of his genitals, particularly in France, and is given to the ravishing of women.

The nun of the following species answers to this.

He dwells in cities.

He derives his origin from Mount Carmel, and boasts himself to be descended from Elijah and Elisha; but if ever son degenerated from the exalted virtue of his father, surely this has.

9. THE BARE-FOOTED CARMELITE MONK.

The bare-footed Carmelite monk is beardless: His head is shaved, with an unbroken chaplet of hair: He has sandals upon his feet: His tail his half covered: His tunic, is of patch work, and brown, bound about with a thong, black and broad, below the scapulary, which is close, without corners, and shorter than the tunic: His hood is flexible, wide, and gathered,

gathered, with the scuta, the front a little rounded, and the back pointed: His sleeves are of equal width throughout, and folded back: His cloak is of patch work, white, and reaching down to the knees; to which is joined a hood flexible, and a little versatile; and scuta, the front rounded, the back triangular. His shirt and flap are of woollen.

The *gait* of the Carmelite monk without shoes is rather modest; his steps are very slow as if he counted them.

He lives upon fish, eggs, milk-meats, and corn. He abstains from flesh. He prefers malt liquor to every other kind of drink; but is also obliged to drink wine every day. When he has eaten his fill he is compelled to sleep. But he howls at midnight with a voice that is monotonous and deep. The younger of this species that are infested with lice are expelled from the society.

The Carmelite nun is somewhat stricter, and covers not only her head, but her face, with a veil. When these appear in public, they put on a cloak longer than that of the male.

Some of this species dwell together in cities, others wander in a voluntary solitude. These last may be said to carry a bell at their tail, for

as often as they feel a motion of the flesh they signify the pruritus to their brethren by the ringing a bell, by the repetition of which sound every one of them congratulates and applauds the happy omen, and thus the lust of one tinkles an hundred times from cave to cave through a whole forest. These hermits cultivate their beard, and do not lay it aside when they come into the world.

This species, formerly dispersed throughout Asia, was collected into families by Albert, patriarch of Jerusalem, in the year 1205; and was restored in the 16th century by Teresa, a Spanish virgin, by whose desire they laid aside their breeches, and have ever since gone with their tail and their feet naked.

10. THE SERVITAN MONK.

The Servitan monk is without a beard in temperate climates, is bearded in cold countries, and has for the most part a cloven beard under the torrid zone: His head is shaved, with a very narrow chaplet of hair broken at the forehead: His neck is naked: He has shoes on his feet: His tail is covered: His tunic is of patch work, and black: His hood
is

is inflexible, and with a drawing string, the scuta, have the front short, rounded, and the back triangular: His scapulary is broad, blunted at the point, and loose: His sleeves are of equal width throughout, and folded back: His belt is of skin, black, and hanging down to his feet on the left side: His cloak is of patch work, black, and breaking short at the thighs: He has a bonnet, round, broad brimmed, and overshadowing his head and shoulders.

The face and appearance of the Servitan monk belie the Jew: His step is indolent.

He has an appetite for all sorts of meat and drink. He wakes his neighbours out of their first sleep with a guttural, tremulous cry.

Avarice and luxury have taken up their abode in this species. A usurer by nature he scrapes together money in a thousand ways, and watches over it with anxiety. He pretends poverty: The covetous man is destitute of all things. On Wednesdays and Fridays, willing to expiate the crimes of usury and lust, he flogs his naked tail with knotted whips, and an unsparing hand. Without a beard in Italy, he put on a beard in Germany for this purpose, that he might allure into his own society, Josephus Barchi, a capuchin,
the

the particular friend of Maria Juliana, arch-dutcheſs of Austria, and a widow, who invited the Servitan out of Italy into Germany; for Joſephus knew that “a goat without a beard can never aſſociate with ſtranger “flocks *.” In this manner the capuchin and the ſouthern Servitan formed a coalition, and from this connection there ſprang the mongrel ſpecies known to us.

This ſpecies is bigamiſt, for it has two variations of nuns. The one are ſaid to go looſe, the other are confined. Thoſe do not differ from the monk except in the veil; “They “toil not, neither do they ſpin, but grow like “the lilies of the field.” Theſe are marked with a blue ſtar upon their forehead, and a red ſpot upon the left cheek, they are idolatrous, celebrating the myſteries of Priapus upon the 26th day of every month, and the 6th of January, the Servitan acting the part of high prieſt.

This animal dwells in towns.

The Servitan monk is deſcended from ſeven Italian merchants, from whom he derives the paſſions of avarice and uſury. The firſt cloy-

* Plinii *Historia Naturalis* I. 28. cap. 13.

ster of this species was in a suburb of Florence, from hence their appetite for luxury.

II. THE MONK OF LA TRAPPE.

The monk of la Trappe is beardless: His head is bristly, and circumscribed with a narrow furrow: He is wooden footed, for he wears wooden shoes: His tail is covered: His hood is black, inflexible, sharp, and short: His tunic is of patch work, and white: His scapulary is black, close, and bound about with a black, woolen belt: His sleeves are tight: His collar is stiff, and white. His shirt is of woolen. When called into public he puts on shoes, and a monstrous, white tunic, with wide sleeves, and a hood tongue-formed and long.

The *gait* of the monk of la Trappe is mournful; his step a little hasty; his posture contemplative.

He is misanthropical, flying both men, and those of his own species; his eyes for ever fixed upon the ground.

He is dumb. He cries very often by day and night, with his body bent and writhed, and in a murmuring, plaintive sound.

He

He lives upon herbs, cabbages, berries, apples, pears, rape-root ; and drinks a juice pressed from pulpy fruits.

This is a species of monks, which an outrageous or unsuccessful passion, the loss of fortune, and a despair of ever recovering it, or a general aversion to life, first collected into a body. The monk of la Trappe is appalled at nothing. Without expectation of ever being bettered, death seems to him the most desirable of events. He lives continually in filth, sighs, and groans. He sleeps in a cave. He asserts, that prudence which ever deserts the desperate, is no better than folly. They do not administer remedies to the sick, for Hippocrates says, that medicine ought not to be offered to those who are already given over. When at the point of death he is placed upon ashes, and expires surrounded by his brethren, each of whom envies his miserable fate.

He desires the destruction and not the preservation of his species ; and knows no difference of sex.

Alone of all the species of monks he works with his hands, ploughs and digs the earth ; but the superiors of the species enjoy the fruit of his labour, who live magnificently and eat good dinners. *Sic vos non vobis fertis aratra.*

They

They are the grand children of Benedict, the sons of Bernard. Struck with madness and involved in the lowest despair, they fled from the village of Cistertium into the desert. The cloysters of this species might properly be denominated the asylum of the hopeless, and the hospitals of the mad.

12. THE PAULINE MONK.

The Pauline monk is without a beard: His head is hairy, with a round bare spot in the top: He has shoes on his feet: His tail is covered: His tunic is of small patch work, black, and wide: His hood is triangular, inflexible, with small scales, stiff, the cloth doubled, and drawn together in a point so as to have the appearance of a helmet: His collar is black, and bordered with white: His sleeves are wide, folded back at the root of the hand, sack wise at the elbow, and flowing down to the knees: His scapulary is broad, a little rounded, reaching before to the knees, and behind below them, and fan-tailed. This scapulary is divided on both sides by a longituninal seam into two equal parts, and again by a transversal seam triangular wise, the angle before terminating about the breast, and behind about the anus:

G

The

The belt is woolen, cylindrical, with a double five knotted cord hanging down to the feet on the right side, tied about the left breast, and confining the tunic and scapulary. His shirt, waistcoat, and tunic, which are never put off, are scented with the grease which transpires to them from the body of the animal.

The *appearance* of the Pauline monk is ghastly; his step thoughtless and shambling. He exhales a rancid odour which moves the human stomach, and causes a nausea like the sight and smell of stinking oil. There is nothing in the world more fetid than the belch which this animal is continually exploding. He does not want for lice, fleas, and all that kind of insects that live in stinking oil.

He cries out at midnight with a clamorous voice. He snorts in the day time, or, busied in idleness, he loses both labour and sweat.

He abhors flesh, milk-meats, and eggs. He lives upon fishes and vegetables smeared with stinking oil. He varies this fetid diet, sometimes with water fowl, the black moorhen, the white cormorant, the duck, and the teal, which he classes among fish; and lastly, the frog, the snail, &c. He is tormented with an inextinguishable thirst, and a continual pruritus.

He

He is perhaps an hermaphrodite, for in this species we have not yet been able to discover the female sex.

The lay brothers are distinguished by a scapulary longer before and shorter behind.

He dwells in cities and towns.

This species originated in Calabria, a country famous for its oil, in the 15th century, being descended from Francis and Paula, Pope Alexander the sixth operating in the character of midwife. We are told this Francis, swam miraculously upon the water. But we know in how thick a coat of oil he was enveloped; and who is there that is to learn that oil will swim?

A P P E N D I X.

*MAXIMS that have been defended in public
disputation, extracted from the general Pan-
sophia of the monastic orders.*

I.

Any part may be substituted for the whole ;
so that those things which are attributed to the
whole, may justly be ascribed to every part se-
parately. *Answer to the Humble Petit. p. 18.*
Cath. Examination, Part 12. p. 10.

2.

From hence it follows, that any member of
the body of our Lord must be separately adored ;
that not excepted from which the foreskin was
taken away. *Cath. Ex. P. 14. p. 18. and P. 15.*
p. 52.

3.

The feast of the circumcision was instituted
by the church, for no other purpose than for the
worship

worship of this mutilated member, in which the first blood of our Lord began to be spilled.

Ibid.

4.

The division vulgarly received is wholly erroneous, by which those things which relate to religion are distributed into essential and accidental. It is also false, that those religious objects that are called internal, are to be ranked among essentials; but the external among accidentals. *Answer to the Humble Pet. p. 32.*

5.

In case of collision between sound reason and revelation, it is our duty to renounce our reason. *Exhibition concerning the Representations, p. 6.*

This is also to be observed, when positive institutions appear in opposition to the laws of nature. *Ibid. p. 10.*

6.

Religion is a being in the highest degree complex. Those persons therefore are in an egregious blunder, who contend that simplicity is to be numbered among the attributes of religion. *Defence of the Cath. Doctrine, p. 5.*

The

7.

The church of Vienna is exactly the same, and resembles even in the smallest and most trifling ceremonies, that which flourished in the age of the apostles, and the holy fathers. *Cath. Doctrine, P. 5. p. 28.*

8.

Rash therefore, not to say impracticable, is that which is talked of by those persons who, imagining that the clergy, monks, &c. stand in need of I know not what reformation, labour to remove surreptitious abuses. *Ibid. and almost in all works of this kind.*

9.

Those persons do therefore favour of the grossest libertinism who prate, after their impious manner, against the most holy cloisters, their angelic celibacy, their laudable fraternities, the pious pilgrimages which are made to such shrines as are distinguished by their miracles, the gifts that are made to these shrines, the holy Roman church, its frequent plenary indulgencies, particularly those of Portiuncula, &c. &c. *ut supra.*

10.

The benediction hitherto usually given by the hand of a priest in the most criminal cases,
is

is bestowed with much greater weight and efficacy by means of the immaculate image of the little Jesus with curling hair. *Cath. Doctrine, P. 4. p. 22.*

II.

If the image of the blessed virgin at Poetschen did not well and truly shed tears, we will venture to pronounce, that Leopold the first, emperor of Germany, king of the Romans, was a false coiner. *Answer to the Austrian Priest, p. 19.*

I 2.

The saints, who excel God himself in the miracles they perform, have the greatest right to be complimented with a greater number of lighted candles, than the supreme being. *Cath. Doct. P. 3. p. 24. Conclusion of the Answer to the Humble Pet. p. 42.*

I 3.

It is in the utmost degree incontrovertible, that the saints that are lawfully canonized, act the part of courtiers and prime ministers in heaven, have frequent audiences of the Almighty, and preside each of them over his respective climate and country. *Exhibition concerning the Representation, p. 39.*

14.

The most salutary flames of the holy inquisition are of singular efficacy for the prevention of such wars, as might otherwise rage upon the subject of religion. *Ibid.* p. 24.

15.

There is no book in the whole world, that can so well stand the test of the exactest critical scrutiny, as those vast and everlasting volumes which are published by the immortal Bollandus and his associates. *Conclusion to the Answer to the Pet.* p. 64.

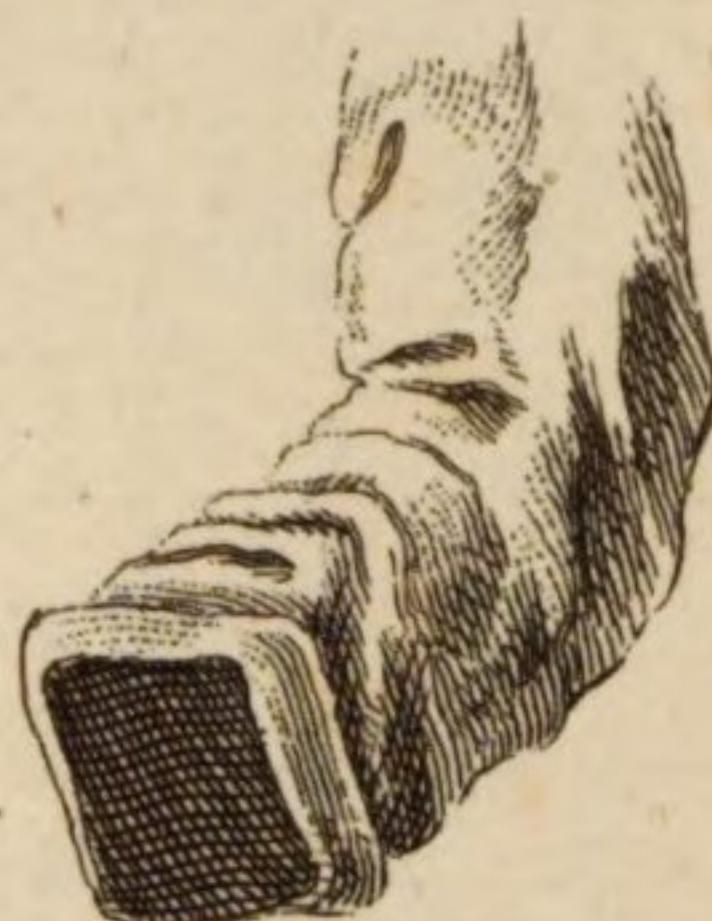
16.

The preacher of the holy word of God, who publicly declares that such persons as have the presumption to criticise his sermons, are heretics in their creed, libertines in their disposition, and calumniators in their conduct, is guilty of no sort of scandal. *Cath. Examination, P. 4.* p. 20.

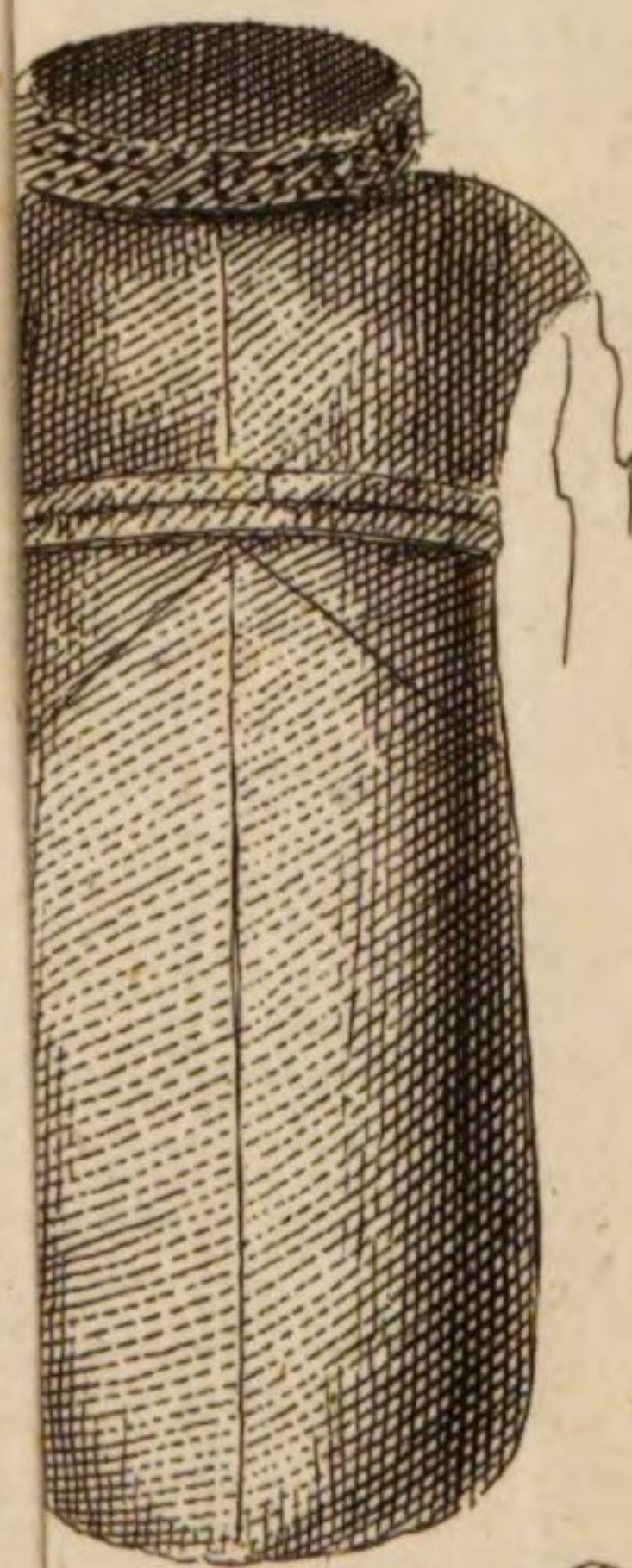
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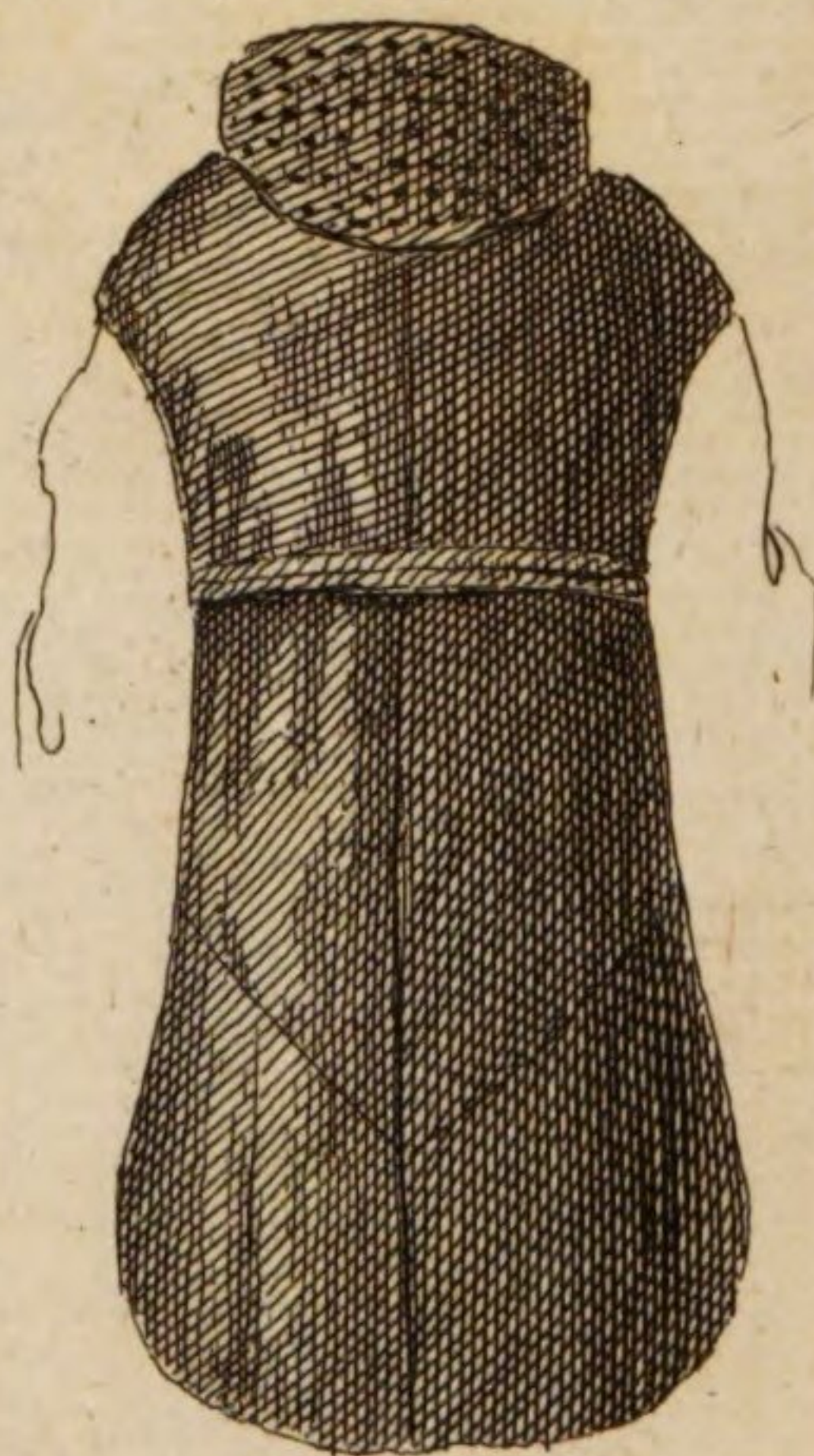


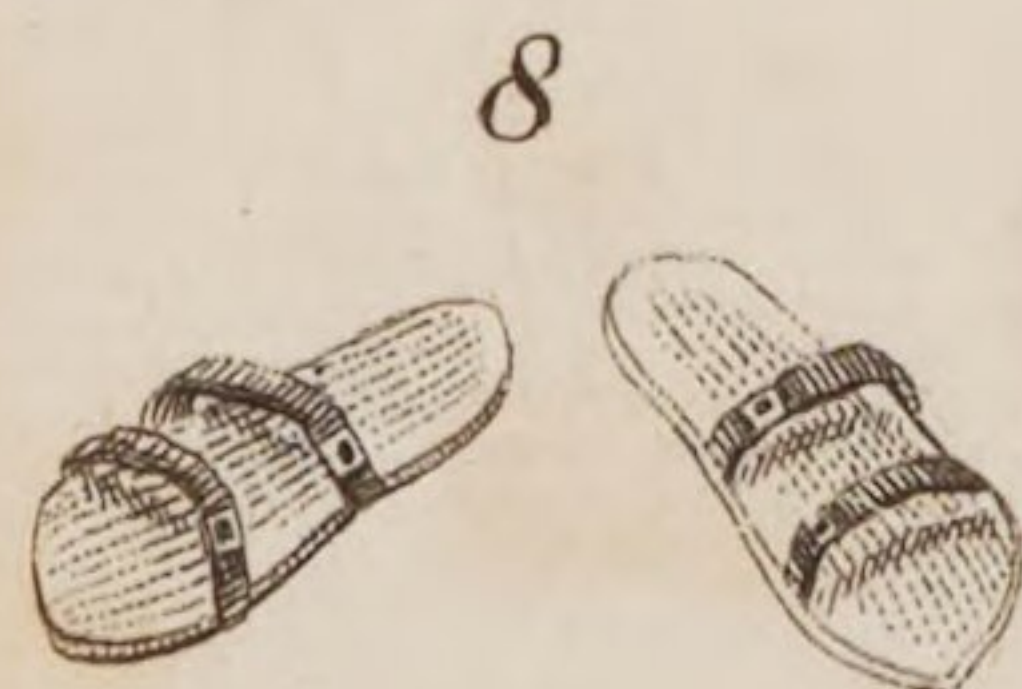
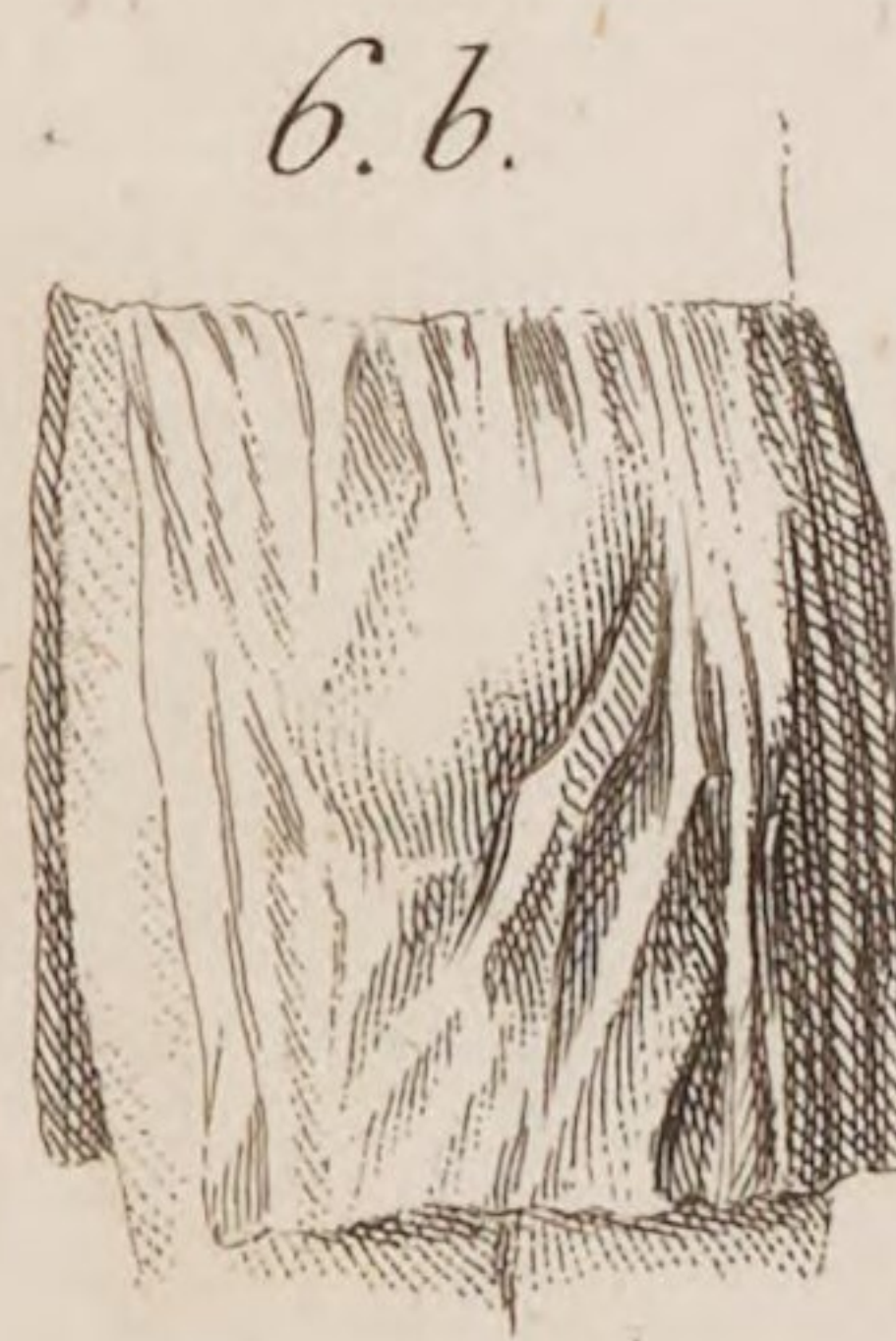
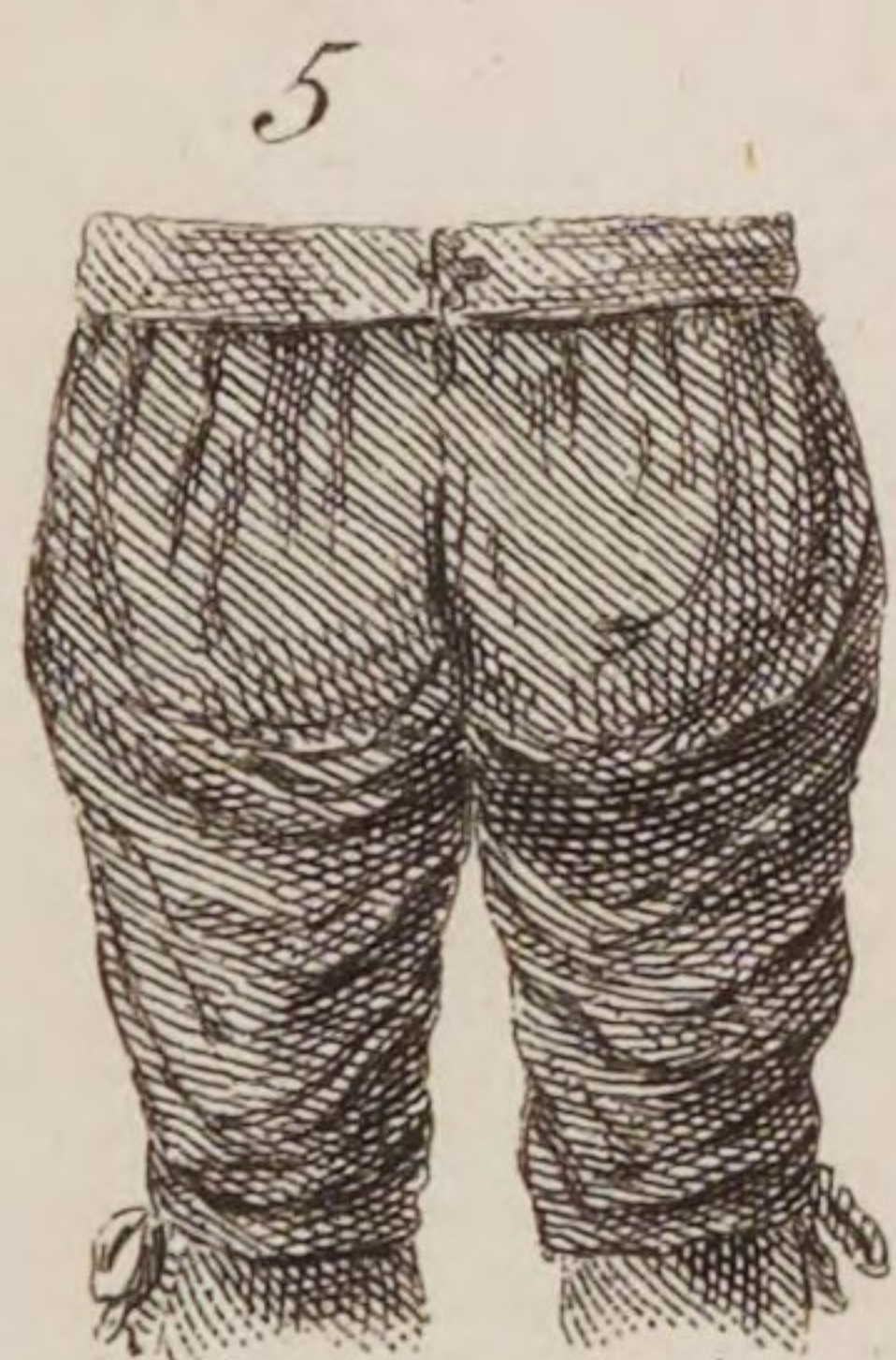
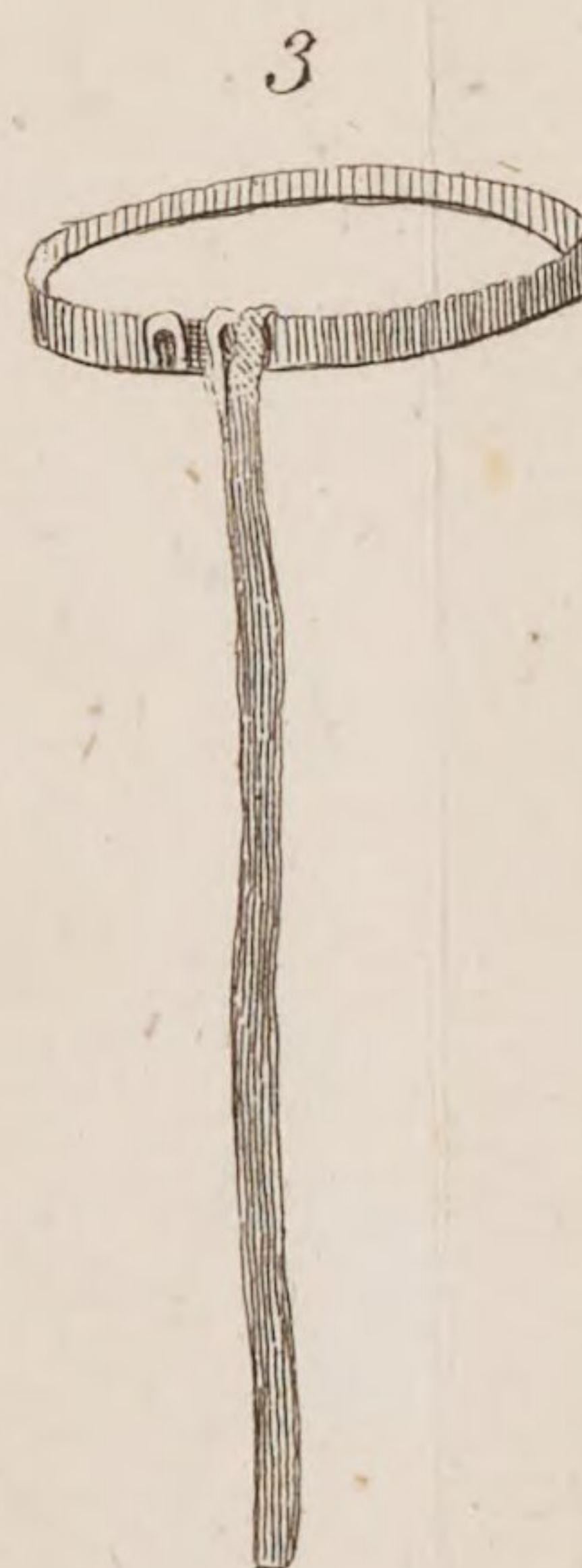
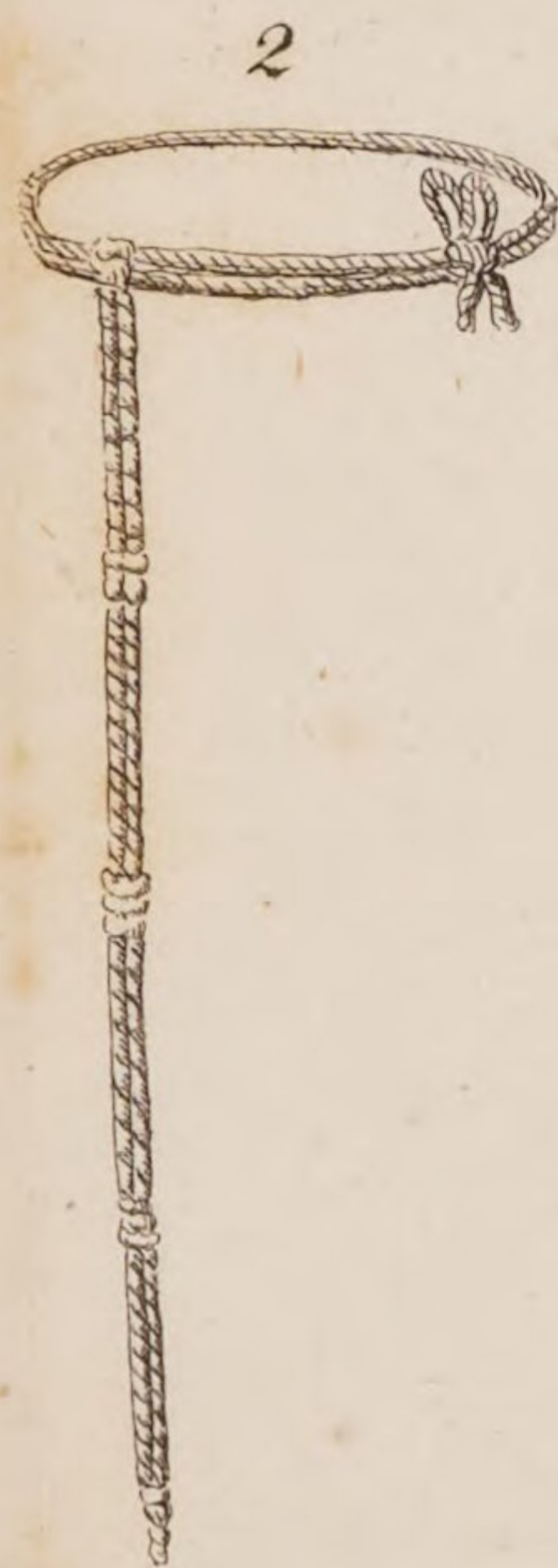


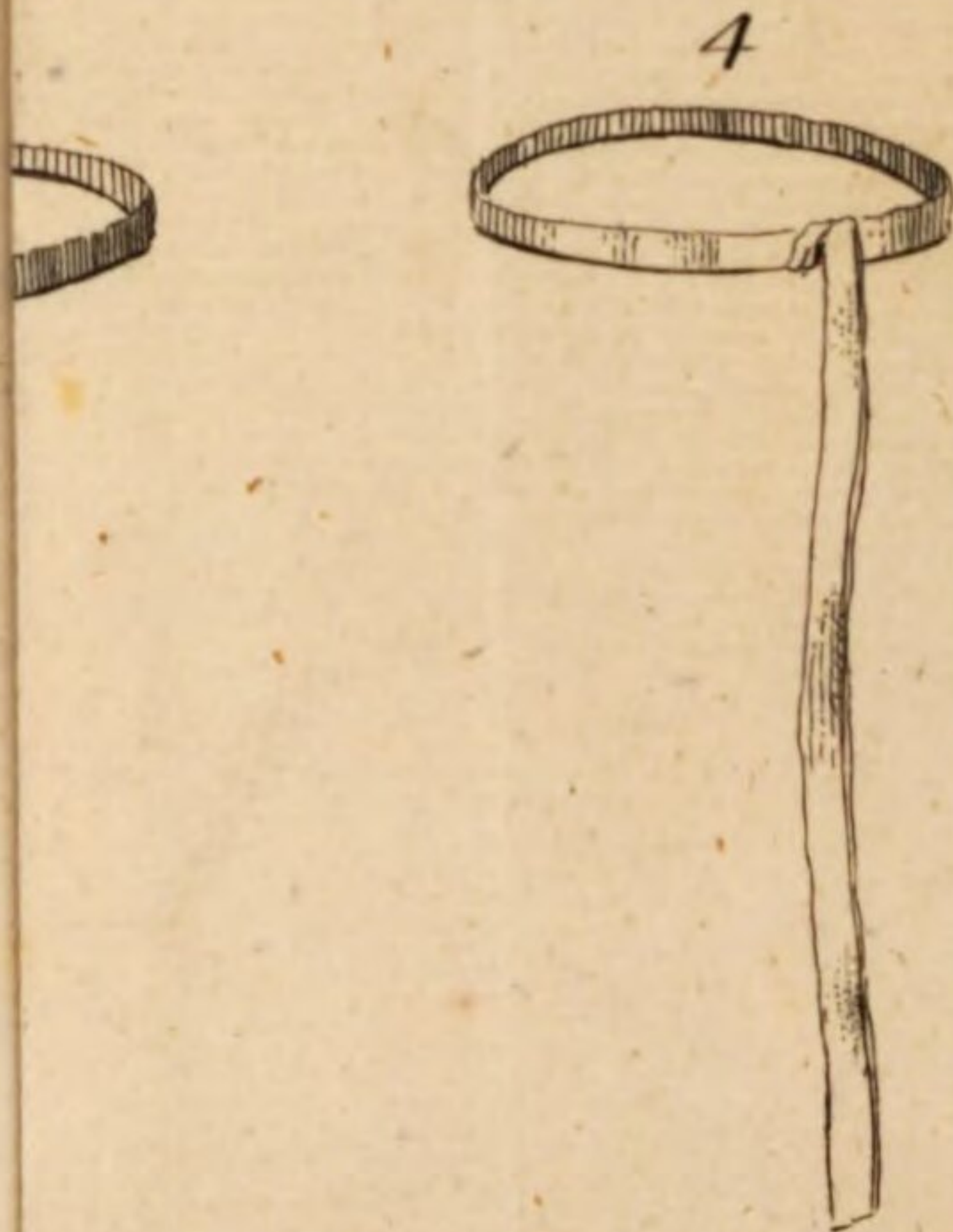
13.a



13.b







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